1:Radin E-5 (1908-1913) 1923
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BUREAU OF AMERICAN ETHNOLOGY THIRTY-SEVENTH ANNUAL REPORT PLATE 11

FOUR LEGS' VILLAGE ON DOTY ISLAND, 1850
(Thos Wasden)

[Facing p. 88(c)]

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a. LODGE MADE OF REED MATTING

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b. LODGE MADE OF BARK WITH COVERING OF REED MATTING

[301]

c. LODGE MADE OF BARK

[Facing p. 92 (b)]

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According to the oldest informants, the earliest type of lodge used by the Winnebago was the ten-fire gable lodge, of which there were two types, rectangular in form, one built on a platform and the other on the ground. Poles of cedar, forked at the top, formed the sides. Through the forks transverse poles were laid to which the gable roof was attached. Three poles (*na°ji'k'ere'*) were arranged in the center of the lodge for the better support of the roof. Beds were placed along both of the long sides on a platform raised 2 feet (*haxe'k'*). Frequently a platform 4 to 5 feet high was erected in the rear of the lodge and partitioned off. Here the favorite child of the family lived when he was fasting. In front of the lodge a spot was always kept carefully cleared (*nexuxi'xere*). There were two doorways to the lodge. Often the entrances were shaded with boughs. According to some informants, this was only done for the chief's lodge. According to another description of the gable lodge, there were only two center poles, one at each entrance; these were always painted blue to symbolize the day (fig. 22, *b*).

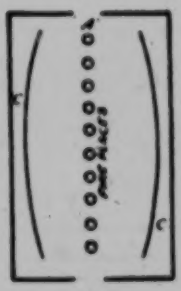

FIG. 22.—*a*, CROSS-SECTION OF ROUND LODGE; *b*, CROSS-SECTION OF GABLE LODGE.

As far as can be learned at the present time, the platform lodges were merely gable lodges on platforms. What purpose the platform served is now difficult to determine, but most Winnebago questioned said that it was provided as a protection against the dampness of the ground and insects.

The ceremonial lodge was merely a large, long bark lodge. The grass lodge seems to have been a roughly constructed round lodge with a covering of grass instead of bark. The sweat lodge was a round bark lodge having a framework of four poles. The tipi was of a simple type provided with a three-pole framework.

All the evidence obtained points to the fact that lodges of these types were used synchronously. According to the myths and the oldest informants, in ancient times a village occupied for a considerable period consisted entirely of gable lodges, but these seem to have given way to the round and long type, probably borrowed from the Central Algonquian. The gable type seems to have held its own, however, among the more western villages of the Winnebago. The round bark lodges were used in winter and the reed matting lodges in

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342 spring and summer. In the spring those who still lived in bark lodges covered the roofs with reed matting, as that material shed water more effectually than bark. The tipi was generally used on the hunt, the grass lodge merely for a shelter overnight.

[462] All the duties connected with the construction of the lodge belonged to the woman. These duties do not seem to have been restricted to any special class of women except in the construction of

[886] ceremonial lodges, in which only women who had passed their climacteric could participate.

CLOTHING AND ADORNMENT

291 In discussing the personal adornment of men it must be remembered that in former times each costume generally had special significance and could be worn only on certain occasions. Moreover,

FIG. 29. PATTERN OF MEN'S BUCKSKIN LEGGINGS.

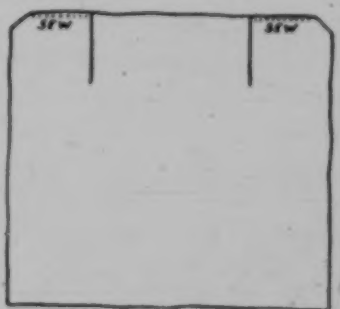

FIG. 30. PATTERN OF WOMEN'S BUCKSKIN SHIRT.

certain articles of dress, as arm bands and garters, could be worn only by certain people. The significance of most of the items comprising a man's costume, as well as the proper occasion for wearing them, has long been forgotten and today everything relating to dress and adornment is hopelessly confused. Illustrations of the various articles of apparel will be found in plates 20–23; figures 23–26.

The men's clothing is thus described by Skinner:[1]

> The men's garments obtained in Wisconsin consisted of leggings of ribbon-worked cloth, or of plain buckskin. . . . Some of the latter are made skin-tight, with a broad flap fringed at the edge. The decorated flap of the cloth and the fringe of the buckskin are worn outside. Some are made by folding over a rectangular piece of leather and holding the sides together by means of thongs passing through from side to side, their ends serving in lieu of a fringe. Some little boys' leggings are skin-tight and fringed only at the top. The clout is of three pieces, a strip of plain, cheap material to cover the genitals, supported at each end by a belt, and two beaded breechcloth

[1] In "Notes Concerning New Collections," Anthr. Papers Amer. Mus. Nat. Hist., vol. IV, part II, pp. 225–226.

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224 825 or hear the noise and run away. For this reason the hunters are very careful about these two things—namely, the number of bears shot and the direction of the wind. The method of hunting bears when the acorns fall and they come to the open or cleared spaces is known as the *hiruci'e* method. When the bears eat acorns there only is it easy to find them and kill them without much effort.

224 [721 643] *Description of a buffalo hunt.* Whenever the Winnebago went buffalo hunting, they always went in large numbers, for the people used to say that on a buffalo hunt, they are likely to encounter their enemies and a fight might take place. It is even said that some people went purposely for the fighting. They generally went together with the *Homecene* (Missouri ?), Winnebago, Iowa, and *Wadjedjadjera*, the Otoe. Many women accompanied them. It is said that they could always tell where the buffalo were by the dust they encountered, for the dust raised by the trampling of the buffalo rose high in the air. They would always start out for the buffalo early in the morning on fast horses and try to ride up along the right side of the female buffalo, for they only killed the bulls afterward. They shot the buffalo with bow and arrows. When riding horseback, the bow is always drawn back with the right hand. The reason they try to kill the female buffalo first is because they always run away while the bulls do not.

While hunting the buffalo they were always bound to meet some of their enemies and a fight would ensue, so that when they returned, they would bring back not only [727] buffalo but also scalps, and immediately after their return the Victory Dance would be celebrated.

224 721 A different account of a buffalo hunt was obtained from another informant (J. H.):[1]

[342] Whenever we go on a buffalo hunt we camp in a circle, with the soldiers in front. They always carried long poles to be used in the construction of tipis. [This statement was made by a number of persons whose information was generally accurate. As [237 372] they were bound for the open prairie where there was a scarcity of wood, buffalo manure was always carried for fuel.]

As soon as the chief decided to go on a hunt he gave a feast [*war feast*] to which he invited everyone. This was generally in June. As soon as the feast was over a hunting council was held. Then the chief appointed public criers who went around the village announcing the time for starting, etc. [203] Then all went to the lodge of the chief of the Bear clan. There the ten best warriors were selected, who were to go ahead of the main body and reconnoiter for both buffalo and enemies. These started immediately and if they returned with the news that they had found many buffalo and enemy at the same time, fights frequently took place. Ten warriors always went ahead and the old warriors generally stayed in the rear behind the women in order to protect them better. As soon as they came to the place where the buffalo were seen they followed their trail and killed them. The flesh was cut up into large chunks, which were afterwards dried on the grass. Then when they had enough they all returned home, observing, of course, the same order of march as when they started. When they reached their home they gave another war feast at which all thanked the spirits for their successful return.

223 [762] *Pigeon hunt.*—The pigeons are "chief"[2] birds and they would be hunted whenever the chief decided to give the chief feast. The entire tribe was always invited to participate in the meal served, so that many pigeons were needed. The pigeons generally make their nests near human habitations. Sometimes there would be 20

[1] As his grandfather was a Dakota, J. H. may have confused in his account Dakota customs with those of the Winnebago. Apart from this consideration, it should be said that J. H. was an exceedingly unreliable informant.

[2] They are called "chief" birds because the pigeon belongs to the same division as does the Thunderbird, or Chief, clan.

[825 214]

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a. INFANT WITH ORNAMENTED CRADLE-BOARD

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b. GROUP OF WINNEBAGO

[Facing p. 126 (B)]

5: McKern E-5 (1927) 1929
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[P. 149]

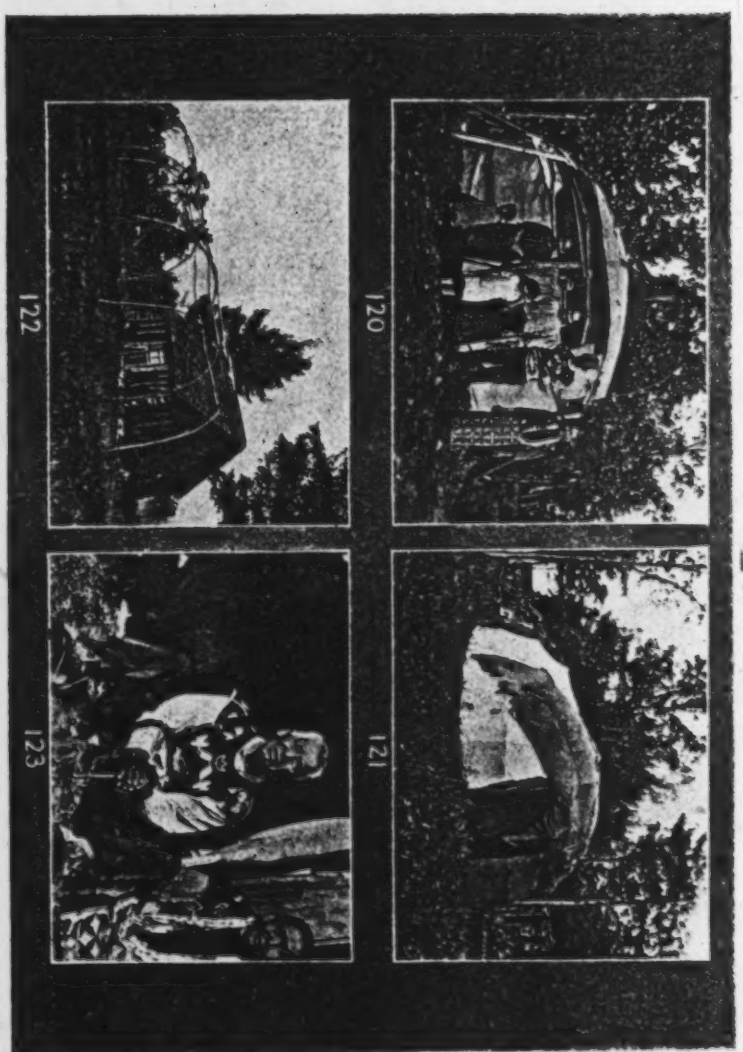

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FIG. 120.—Big Wave and his family standing before his house.
FIG. 121.—Medicine Lodge near Big Wave's home.
FIG. 122.—Framework of the War-bundle Ceremony lodge.
FIG. 123.—Big Wave making sacred fire, accompanied by his wife.

Crashing Thunder

*159 Thus I acted up to the time that I have memory of things.

*159 In those days there were not many white people
221 living near us as to-day. My father went out hunt-
[224] ing continually. The lodge in which we lived was cov-
[342] ered with rush mattings, with reed mattings spread over
[352] the floor. After hunting for some time in one place we would move to another. My father, mother, older sisters, and older brothers, all carried the packs. Thus we would spend our time until the spring of the year and then in the spring we would again move in order
[224] to live near some stream where father could hunt
[136] muskrats, mink, otter, and beaver.

In the summer we always returned to Black River Falls, Wisconsin. Here all the Indians gathered after
[222] they had given their feasts. Then we picked berries. When picking berries my father used to buy me gum
*159 so that I should not be able to eat any of the berries.
[261] I managed however to eat berries and chew gum at the same time. After a while I learned to chew tobacco and then I did not eat the berries while picking them.
[276] Later on I got to like tobacco very much and I probably used up more money in buying tobacco than would have been the value of the berries had I eaten them.

[180] ing and crying to await the coming of the spirit. Among the Winne-
[593] bago, and probably among many other tribes, it was customary
[603] for the parents or grandparents, to prepare the children specifically for what was likely to happen; to inform them how to recognize the approach of the spirit and, what was more to the point, to teach them how to distinguish a good from a bad spirit.

[2]

1 [i.e., during their quest for a guardian spirit, see P-1, Category 116 -- Analyst]

§3. *Fasting*

*159 At this stage of life I secretly got the desire to make myself pleasing to the opposite sex.

●[342] The Indians then lived in their old-fashioned lodges. Women, however, whenever they had their menses, [343] were placed in special huts. There the young men [84] would go to court them at night when their parents were *159 asleep. I used to go along with the men on such occa- 84 sions, for even although I did not enter any lodges but [584] merely accompanied the older men, I enjoyed it.

My parents were greatly in fear of my coming into contact with menstruating women so therefore I went with these men secretly. My parents were even afraid of having me cross the path over which a menstruating woman had passed. They worried so much about it at that time, because I was to fast as soon as autumn came. They did not wish me to be near menstruating women, for were I to grow up in their midst I would assuredly be weak and of little account. Such was their reason.

*159 Before long I started to fast again together with an 785 older brother of mine, both day and night. It was [221] during the fall moving, and several lodges of people were living near us. There it was that my elder brother and I fasted. Among the people of the other lodges [883] were four girls whose duty it was to carry wood.

* 159 §4. *Reminiscences of Childhood*

[785] The following spring I stopped fasting.

[501] In those days we used to travel in canoes. My
[226] father used to spear fish and always took me along
[593] with him, and this I enjoyed very much. He kept a club in the canoe and after he had speared a fish, I would kill it with the club as it was jumping around. Sometimes my mother accompanied us. She sat in the stern of the boat and rowed while my father stood in the prow and speared the fish. I killed all those thrown in the canoe.

[865] Sometimes my parents would start out without me, but I would then cry so bitterly that I, in the long run, induced them to take me along. Sometimes they whipped me and told me to go home, but I would follow them so far that they were then afraid to let me go back alone and I would thus be permitted to ride with them. Indeed I exerted myself greatly in crying and as I cried, ran after them and followed them very far, I was always taken along in the end.

● [342] In those days we lived in the old-fashioned Indian lodges. In winter our fire was placed in the center of
[354] the lodge and my father used to keep it burning all night. When he placed a large log in the fire it would burn a long time.